

THE
ISLANDS
AND THE PEOPLE

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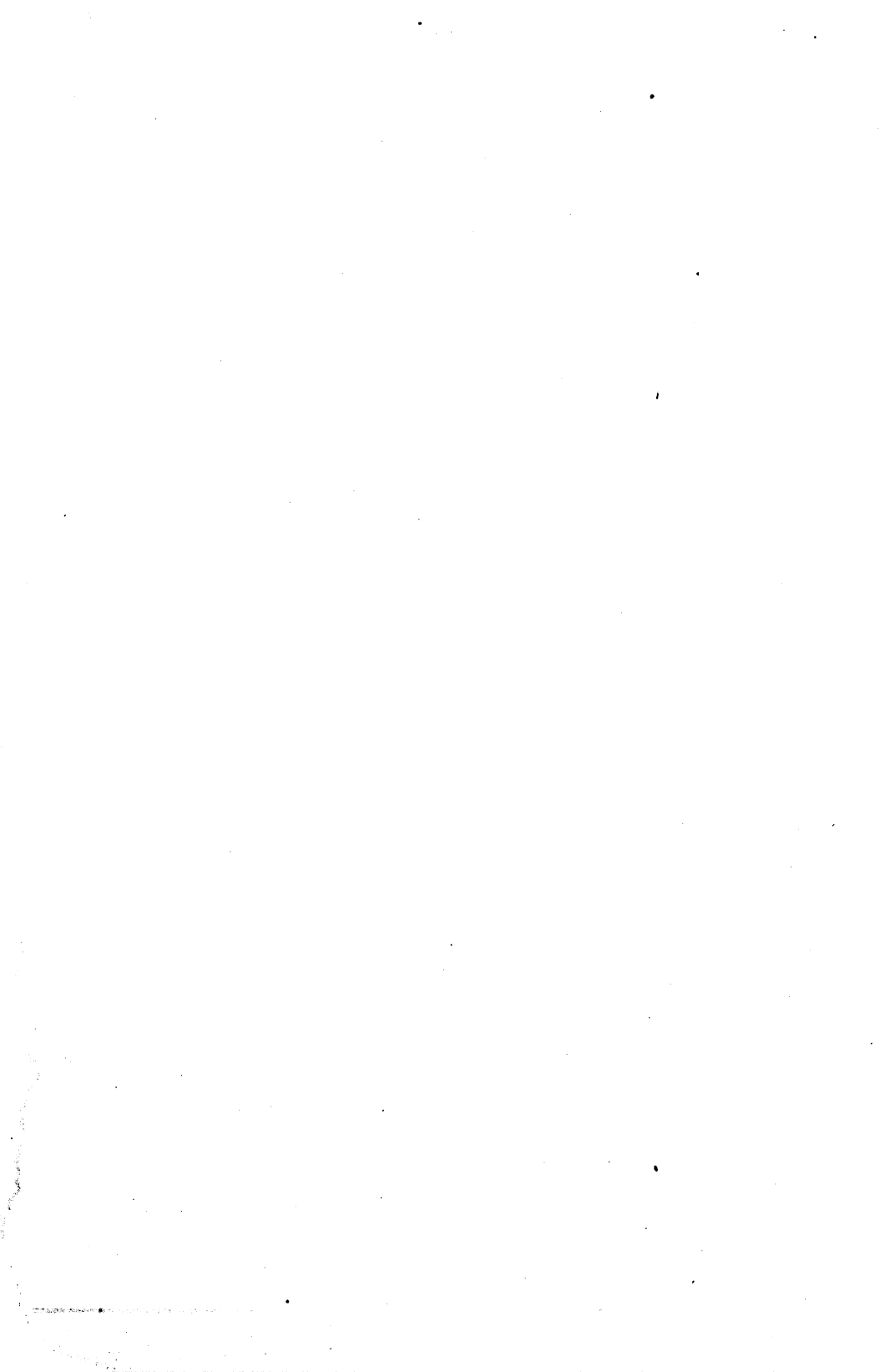
FACTS
ABOUT THE
FILIPINOS

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FACTS ABOUT THE FILIPINOS ^{v. 1} _{no. 1}

AS FOUND IN UNITED STATES DOCUMENTS AND OTHER AUTHENTIC
PUBLICATIONS.

The Philippine Information Society aims to place within reach of the American people the most reliable and authoritative evidence attainable in regard to the people of the Philippine Islands and our relations to them. The publications issued will be in no sense expressions of opinion and will be compiled chiefly from Government documents and furnished with full references.

If those of whatever shade of opinion who find our mediation unsatisfactory, or who are not convinced of our success in getting the whole story, will appeal from us to the original sources of information, our object of promoting a knowledge of the facts will be only the more effectively secured. We shall be grateful for any criticism or information convicting us of the omission of any important evidence, and will endeavor to profit thereby in future editions.

The topics to be dealt with in the first eleven issues are as follows:

- ✓ 1. The Islands and the People.
2. Our Relations with the Insurgents prior to the Fall of Manila, August, 1898. Were Promises made to Aguinaldo?
- ✓ 3. The Insurgent Government of 1898. The Crucial Test.
4. Aguinaldo and the American Generals, August, 1898, to January, 1899. The Parting of the Ways.
5. Iloilo: An Episode of January, 1899, and Incidents leading up to the Outbreak of Hostilities. Crossing the Rubicon.
6. Outbreak of Hostilities, February 4, 1899.
7. Seeking an Armistice, April and May, 1899.
8. Luzon Campaign of 1899.
9. Taking the Southern Islands.
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THE ISLANDS AND THE PEOPLE.

I. THE ISLANDS.

The Philippine Archipelago is described in Johnson's Universal Cyclopedia as follows* :—

“A group of over 400 islands, extending across 16 degrees of latitude, between Formosa and the Moluccas, and forming the northern part of the Malay Archipelago. The largest are Luzon, Mindanao, Samar, Mindoro, Panay, Leyte, Negros, Masbate and Sebu.† The total area is estimated at 114,326 square miles, all under Spanish rule, and divided into 43 provinces. Population about 7,000,000. The Philippine Islands are of volcanic origin. Active volcanoes are found throughout the whole group, such as Mayon in Luzon, and Buhayan in Mindanao, and earthquakes are frequent and often violent. In 1863 Manila, the capital of Luzon, was nearly destroyed, and in 1864 the whole province of Zamboanga, in Mindanao, was fearfully devastated. The soil is exceedingly fertile, and as water is abundant, both in lakes and rivers, and the climate is hot and moist, vegetable life reaches here an almost gigantic development.

“The mountains, rising to a height of 7,000 feet, are covered to their very tops with forests of immense trees, yielding excellent timber and many of the most valuable sorts of wood. Teak, ebony, cedar, and gum trees, iron and sapan wood are interspersed with breadfruit and cocoanut trees, oranges, 'citrons, mango, tamarinds, and other varieties of

* Johnson's Universal Cyclopedia (1895). Article revised by C. A. Adams, quoted in Senate Document 62, 55th Cong., 3d. Sess., page 539.

† Sometimes spelled Cebu.

fruit trees, the whole bound together with floating garlands of huge climbing plants and brilliant parasites. On the extensive slopes and in the valleys are cultivated abaca, or hemp, of which about 65,000 tons are annually exported. In 1890 8,000 tons of tobacco and 110,000,000 cigars were exported. The other products are cotton, sugar, coffee, indigo, rice, wheat, maize, pepper, ginger, vanilla, cinnamon, cocoa, etc. Of dangerous wild beasts there are none; oxen, buffaloes, horses, goats, sheep, and swine of peculiar but excellent breeds are extensively reared; deer, wild boars, pheasants, ducks, and fine fish are abundant; the forests swarm with monkeys, squirrels, parrots, sunbirds, and bees; the jungles with lizards, snakes, tarantulas, mosquitoes, and other insects. Gold is found, also iron, copper, coal, vermilion, saltpetre, quicksilver, sulphur (in large quantities, both pure and mixed with copper or iron), mother-of-pearl, coral, amber and tortoise shell."

The Archipelago falls naturally into three divisions. (1) The island of Luzon, whose area is approximately estimated at 41,000 square miles, is the most northern and by far the most important island of all. (2) South of the island of Luzon lies the central or Visayan group, whose chief members are Panay, Negros, Cebu, Samar and Leyte. (3) The island of Mindanao (approximate area 37,500 square miles) and the Sulu Archipelago, lying to the south of the Visayans, make up the third division of the Philippines. The Sulu Archipelago consists of countless small islands, the only ones of any size being Jolo, Basilan, and Tawi Tawi, all under 250 square miles in area.

All the islands of the archipelago are mountainous, there being but two large plains, one on the island of Luzon, stretching from the bay of Manila to the Lingayan Gulf, the other on the island of Mindanao.

The climate of the Philippines is generally considered healthy except for the coast regions of the southern islands.

Professor Worcester says that the mean annual temperature at Manila, island of Luzon, is 80 degrees Fahrenheit. He sums up the effect of the climate upon white men as follows* : —

“If one is permanently situated in a good locality where he can secure suitable food and good drinking-water ; if he is scrupulously careful as to his diet ; if he avoids excesses of all kinds, keeps out of the sun in the middle of the day, and refrains from severe and long continued physical exertion, — he is likely to remain well, always supposing that he is fortunate enough to escape malarial infection.”

* The Philippine Islands, by Dean C. Worcester, page 65.

II. THE PEOPLE.

With regard to the people of the Philippine Islands, the Schurman Commission says* :—

“The most diverse and contradictory statements are frequently met with concerning the inhabitants of the Philippine islands, at present collectively known as ‘Filipinos.’ Some writers credit them with a high degree of civilization, and compare them with the pilgrim fathers, or the patriots of ’76, while others regard even the more highly civilized tribes as little better than barbarians. The total number of inhabitants has been estimated at all the way from 6,000,000 to 12,000,000.”

The United States documents have generally adopted 8,000,000 as a conservative and fairly accurate estimate.

These 8,000,000 inhabitants are not a homogeneous people. The Schurman Commission says† :—

“The inhabitants of the Philippines belong to three sharply distinct races — the Negrito race, the Indonesian race, and the Malayan race.”

Of these three races, the Schurman Report estimates that the Negritos number about 25,000, and are generally conceded to be the disappearing remnants of the aboriginal people. The Indonesians, according to the Schurman Report, number about 250,000, and are, so far as is at present known, “confined to the great island of Mindanao.” These Negritos and Indonesians (in all about 275,000) make up the greater part of the wild peoples, of whom we hear so much.

The Malays, then, form the overwhelming majority of the inhabitants of the Philippines. Of these Malays the Taft Commission Report‡ estimates that 6,559,998 are christianized. The remaining Malays are Moros, inhabitants of the Sulu Archipelago and Mindanao, and a few wild tribes,

* Report of the Philippine Commission (First) Vol. I., page 11.

† *Ibid.*

‡ Report of the Taft Philippine Commission, page 23.

numerically very small, who live in the interior portions of the other islands. The Moros are Mohammedans, and have always been more or less distinct from the rest of the Filipinos. They were never in total subjection to Spain, but carried on a government under their own sultan and datos, who were salaried by Spain, as they are now salaried by us. The interior wild tribes also had tribal governments of their own, and were never thoroughly controlled by Spain. As we have never been at war with the Moros or the wild peoples, they are left out of the present discussion.

Christianized and Long Civilized Malays.

Professor Ferdinand Blumentritt is given by the *Encyclopædia Britannica* as the first authority on the Philippines. He is also considered by Dr. Brinton, the late prominent American Ethnologist, as "the greatest living authority on the Philippines." Professor Blumentritt describes the Christianized Malays, numbering, as has been said, between six and seven millions, as follows*: —

"On the coasts of Luzon, the Visayas and north and east Mindanao dwell those Malay races who had already reached a considerable degree of civilization at the time of the Spanish conquest, and who quickly accepted the Catholic religion and adapted themselves to Spanish ideas and culture. They do not form a single people but are divided into the Tagals (middle Luzon and Mindoro), the Zambales (west Luzon), the Pampangos (central Luzon), Pangasinanes (west Luzon), Ilocoans (northwest Luzon), Kagayanes (north Luzon), Bikols (south Luzon), Batanes (islands of same name), Visayans (island group of same name and north and east coast of Mindanao) and the Agutainos, Kalamianes and Koyuros — although these three last are really christianized Tagabuanes and therefore strictly do not belong in this

* "The Philippines," by Ferdinand Blumentritt, page 24.

classification. The most prominent representatives of this stage of civilization are the Tagals, the Ilocoans and the Visayans ; the former on account of their general education, the second because of their enterprise and push, and the third because they are the most numerous race of the archipelago.

"These long christianized Malays (the *indios* of the Spaniards) are of smaller physique than the mountain Malays. Two types of feature may be recognized in them, one with small mongol-like eyes and the other with large eyes. A resemblance to the Japanese type is also frequent, and it has even happened that Tagals, Ilocoans and others of this race who travelled in Japan have been mistaken by the Japanese themselves for fellow countrymen. At any rate, it is not wholly improper to describe them as a transition stage between the Malays and the Japanese, although only actual observation and not science can establish the hypothesis.

"The costume of the peasant consists of a trousers and a shirt, which is worn like a jacket, that is, outside the trousers. Such a costume is met not only in various parts of Spanish America, but also in Hungary and Roumania. The head is covered with the *salakot*, a hemispherically-shaped hat, often decorated with silver and sometimes having a spike of the same metal. Other forms of hat also occur, but less frequently. Shoes are worn only on feast days ; at other times the ordinary peasant prefers to go barefooted. Women and girls of the lower classes wear a short blouse, and over this the *saya* (a kind of sarong), which takes the place of the dress, and above all, worn transversely, a second sarong called the *tapis*. They protect their heads by a *salakot* or a kerchief, which is worn just as in many parts of Germany and Austria. The kerchief is so placed that one corner hangs down the back and the other two are tied beneath the chin. The addition of a fichu such as Tyrolese women wear (called the *can-donga*) and slippers or shoes makes their festal attire. Such is the dress of the common people.

"The usual Tagal house is the following: A one-story house made of wood, bamboo or rattan, according to the owner's means and accessible material, rests on posts about as high as a man; its roof is covered with nipa palms or cogon grass, and in the huts of the poor classes the walls also are made from woven palm leaves. Access is by means of a ladder from outside. The windows have shutters, which may be opened or shut as needed. On the Batan islands even the poorest people live in stone houses, which are calcimined a dazzling white, but on the other islands only the well-to-do can afford such buildings. However, many prefer the lightly built cane houses because they are less dangerous and better resist the frequent earthquakes than stone ones. But on the other hand frequent and destructive conflagrations occur in the districts where bamboo and similar materials are used for construction. All the better class of houses are adorned with verandas.

"The furniture of a day laborer or field hand consists mostly of mats and cooking utensils, the mats serving as beds, covering and pillows. Sacred pictures and petroleum lamps give evidence of European influence. In the dwellings of the better classes the furniture approaches more nearly European fashions the higher one ascends in the social scale. That of the most prominent Filipinos can be distinguished from the furniture of the Spaniards and other foreigners only by its greater luxury.

"The Tagals and the Filipinos generally live by agriculture and fishery. Rice is their principal food, taking the place of our bread, but it is not imported from French Cochinchina. This is so because the natives devote themselves to more profitable plants, principally sugarcane, hemp and tobacco. The cultivation of indigo and coffee has notably declined, but sufficient maize, gabi and ubi are grown for home consumption. The cocoa palm and the banana are important articles in Filipino housekeeping.

"Up to the close of the Spanish-American war the cultivated land belonged for the most part to the Spanish relig-

ious orders, the Dominicans, Augustinians and Franciscans. Especially the province of Cavite was almost a latifundium* of the monks. The rest of the land was held mostly by the native aristocracy (the "principalia"), some by Chinese and Spanish mestizos and a less portion by creoles and European Spaniards. Consequently there are only a few small farmers, but many tenants and laborers. In many provinces, particularly in the Ilocoan district, the common people suffered from the oppression of the landlords. Therein lies the principal explanation of the migratory tendency of the Ilocoans who settle in other provinces, much as Polish laborers do in Germany. A marked migratory tendency is also noted among the Visayans, especially those of Bohol, and they locate on the east and north costs of Mindanao. The social status of the small farmers is not particularly happy because they are generally heavy in debt, but a judicious government could easily improve them since there is an abundance of cultivable public land.

"Much has been written about the labor question in the Philippines. In general, experts agree that importation of foreign labor will be necessary for a thorough cultivation of the land because the native with his few desires does not feel the necessity of working hard like a coolie. It remains to be seen whether opinions formed under the monkish regime of the Spaniards, which crushed out all desire to work, will be true of the changed conditions now in existence. Doctor Rizal assured me that his people are industrious workers if they may hope for sure profits. This was not the case under the Spanish regime, because the monks and officials exercised a very partial mastery so that it was difficult for the poor to compete with their rich favorites. The impartial justice of a good government will certainly improve the conditions of the laboring classes.

"The food of the people consists chiefly of rice, bananas, fish and crabs. The fare of the better classes contains sev-

*"Latifundium means a large landed property or estate. — Tr."

eral dishes which resemble the Hungarian and Austrian national dishes.

“ Besides the pig, their live stock consists of the caribou-buffalo, cows, chickens and ducks. In some provinces cattle and hog breeding is carried on, not only for domestic needs, but also for export to Manila and other places. In some sections of Luzon horses are also raised. They are of small build and are a cross between Spanish and Chinese or Japanese animals. Poultry is raised not only for the flesh and eggs, but also for the sake of breeding fighting cocks, for the Filipinos are as much addicted to cock-fighting as are the Spaniards to bull-fights. Aguinaldo, the president of the Philippine republic, has endeavored to repress this evil by prohibitory measures. Another much-commented-on vice of the natives, the chewing of betel, is declining; for the better classes began to look upon it as ‘shocking.’ Although the drinking of palm wine was widespread, one could still say of the entire Philippine archipelago that it was free from the curse of drunkenness; but to-day, wherever the American flag has been raised, the use of whisky has followed, and this seems to be the only real result which the Americans have as yet achieved.

“ The national industries of the Filipinos occupied a higher level at the time of the Spanish conquest than they do to-day. Finely woven goods made from pineapple fibres (*pina*) and fine straw and bast textures (as for mats, cigar cases, etc.) are their specialties. The variety of baskets which they are able to make from rattan, grass, palm leaves, etc., is remarkable.

“ The ancient goldsmith’s art has persisted to some extent, and the silversmiths of Manila in particular have a high reputation. The tendency of all classes and castes to decorate themselves with trinkets and jewelry favors the continuance of this old Filipino trade, although specimens of European handiwork are coming into more general use. Many branches of trade, such as shoemaking, are monopolized by the Chinese.

“ The Filipinos passionately pursue the study of music and their musical gifts are generally recognized. The harmonium,

harp, violin and guitar are the favorite domestic instruments. Every village possesses at least one band. Their ancient national song and dance measures, such as the Kurdiman, Talindao, etc., still survive, and alternate with Strauss waltzes and other productions of European masters. The Filipino voice, however, is too weak to make opera singers like those of European races. There are a fair number of native composers, whose works, while not extraordinary, are, nevertheless, entirely acceptable.

"They likewise possess both taste and gifts for the creative arts. I mean not only for ordinary wood and ivory carving, but for painting in the European manner, which has found devotees among them. Of these I will mention the Ilocoan Juan Luna, because his paintings aroused attention in Europe, and were even reproduced in illustrated papers like the *Leipz. Illustr. Zeitung*. Misled by the name, people attributed them to a Spanish author.

"The main features of Filipino character are quiet docility and ambition, which ranges, through different degrees, from vanity to proud striving after recognition of the Ego, and which is one of the most important psychical factors in the Philippine question. This explains their proneness to revenge, which (long-reined-in and mastered) seeks satisfaction when opportunity offers. Another attribute of the Filipinos has shown itself for the first time in the rebellion against the Spaniards and in the war against the Americans—an attribute which there had been no previous opportunity to observe. This is a self-control which resembles that of northern peoples, and which manifests itself in this, that they restrained themselves, with few exceptions, from satisfying their ancient thirst for revenge on the unfortunates who fell into their hands, because they were mindful of 'their reputation in Europe.' In fact, the Philippine revolution has not been stained by such cruelties as have the revolutions of European nations. There is still another thing which casts a favorable light upon their national character, namely, the discipline maintained by the former army of

Rebellion, now the army of Freedom in the Philippine republic. All who have read the history of the revolts of the Spanish colonies in America will surely remember that the rebels were always in discord, and that their generals betrayed, deserted, and, even in the very presence of the enemy, fought each other. Yet, with few exceptions, those generals belonged to the white race, the creole nobility. In the Philippine army, on the contrary, that was drawn together from so many provinces and whose generals were chiefly Malays, all ran smooth, and, if we except the single case of General Luna (which has not yet been cleared up), there ruled a spirit of subordination and discipline which the Filipinos could not have learned from their former Spanish masters. Germans who have lived both in Japan and the Philippines assert that the Filipino is the equal of the Japanese in many respects, and far his superior in a sense of honesty and justice. The character of the Filipino as a host and friend is well known, and I have so often experienced this that I cannot sufficiently praise it.

"In judging the Filipinos, one should not accept the opinion of the Spaniards nor form his own opinion from contact with servants and such people; neither should he take the people of Manila as a standard, for the air of a great city denationalizes and promotes degeneration. Many travelers speak of their proclivity to lying and hypocrisy, but they omit to state that, under the monkish regime, lies and deceit were the only means the people had to protect themselves against the aggression of their all-powerful masters. Germans and Englishmen who are not familiar with the polite phrases of the Spanish world, take as genuine what the Spaniards and people trained by them consider to be merely non-committal words of politeness, and then when undeceived, they complain of falsehood, etc. But anyone who knows the abundant wealth of phrases which Spanish politeness has at command, every one who is at home in the Spanish world, will easily distinguish the conventional from the genuine falsehood.

“Speaking of Spanish, we may state that it is the language of the official and business world, but that it is fluently spoken only by the educated. The larger the city, the greater the number of those who speak it. The common people (except in Manila, Zamboanga and some other places), and also the middle classes in remote districts, speak their own language. The monks themselves opposed, secretly but successfully, the spread of the Spanish language, in order that at each change of ministry the incoming officials should be dependent upon them. The law, indeed, prescribed that Spanish should be taught in all schools, but the parish priest being school inspector, it happened to that law as to all other laws which the monks did not approve — it remained, more or less, merely a written or printed paper. Consequently, instruction was given in the common schools only in the language of the people.

“Every parish had at least two parish schools, one for boys and one for girls. The attendance was in many provinces larger and the percentage of illiteracy smaller than in Italy, Hungary and Dalmatia, not to mention other interesting counties of Eastern Europe. In the secondary schools, which, under the Spanish rule, were found only in Manila, and in the university, instruction was given in Spanish. It was a frequent occurrence that young men thirsting after knowledge would enter Spanish families as servants so as to learn enough Spanish to attend those higher schools. The talent of the Filipino for languages is very great. I have seen with astonishment how quickly my friends learned European tongues. In Barcelona, a young Bikol named Panganiban, learned German so well in forty-five weeks that he spoke it more correctly and more intelligibly than most of my Slav countrymen do. In Pangasinan and Nueva Ecija many people speak three dialects, Tagalog, Panganisanan and Ilocoan.

“At all events, we have in the Filipino coast Malays a highly gifted and ambitious people, who deserve and will continue to deserve the sympathy of civilized Europeans.

In number they run from six and a half to eight million individuals, and some estimate them at still more. The Tagals constitute less than one-third and more than one-fourth, the Visayans nearly one-half, the Ilocoans three-tenths, and then come in descending series the Bikols, Panganisanes, Pangangos, Zambales, Kagayanes, Koyuvos, Kalamianes and Agutainos."

The Cyclopedia says * : —

"The Malays are in large part Roman Catholics, settled in villages, and engaged in agriculture and fishing. They possess many fine branches of industry, as, for instance, their beautiful mats and their elegant linen fabrics, and they imitate European industry, ship-building, leather-dressing, carriage-building, etc., with great success. The Chinese and Mestizos, descended from Chinese fathers and native mothers, are mostly engaged in commerce. Very few Spaniards reside in the islands, but the Chinese are very numerous, and natives of the Malayan race form the vast majority of the population."

* Johnson's Universal Cyclopedia, quoted in Senate Document 62, 55th Cong., 3d Sess., page 359.

III. HISTORICAL SKETCH.

1. Acquired by Spain.

"The Philippine Islands were discovered in 1531 by Magellan, who died here in the same year, and a few years later the Spaniards, under Villalobos, took possession of the group and named it in honor of King Philip II. of Spain." *

2. Abuses of the Friars.

The government of the Philippines under Spain was characterized by many oppressions. The great difficulty was that the whole government of Spain rested on the friars. The Taft Report states †:—

"To use the expression of the provincial of the Augustinians the friars were 'the pedestal or foundation of the sovereignty of Spain in these islands,' which being removed, 'the whole structure would topple over.' The number of Spanish troops in these islands did not exceed 5,000 until the revolution. The tenure of office of the friar curate was permanent. There was but little rotation of the priests among the parishes. Once settled in a parish, a priest usually continued there until superannuation. He was therefore a constant political factor for a generation. The same was true for the archbishop and the bishops. The civil and military officers of Spain were here for not longer than four years, and more often for a less period. The friars, priests and bishops, therefore, constituted a solid, powerful, permanent, well-organized

* Johnson's Universal Cyclopedia, quoted in Senate Document 62, 55th Cong., 3d Sess., page 539.

† Reports of the Taft Philippine Commission, page 26.

force in the islands which dominated policies. The stay of those officers who attempted to pursue a course at variance with that deemed wise by the orders was invariably shortened by monastic influence.

"Every abuse of the many which finally led to the two revolutions of 1896 and 1898 was charged by the people to the friars. Whether they were in fact to blame is perhaps aside from our purpose, but it cannot admit of contradiction that the autocratic power which each friar curate exercised over the people and civil officials of his parish gave them a most plausible ground for belief that nothing of injustice, of cruelty, of oppression, of narrowing restraint of liberty, was imposed on them for which the friar was not entirely responsible. His sacerdotal functions were not in their eyes the important ones, except as they enabled him to clinch and make more complete his civil and political control. The revolutions against Spain's sovereignty began as movements against the friars."

3. Early Insurrections and La Liga Filipina.

There were many insurrections in the islands. The first occurred in 1622 on the island of Bohol. In 1629 a rebellion began in Mindanao, which lasted three years. In 1649 a considerable portion of the Visayan district was in armed opposition to Spanish rule. In 1827 came an uprising in Cebu, and in 1844 one in Negros.* Mr. Foreman calls these various uprisings "struggles for liberty," but just how much liberty the Filipinos aimed to achieve at that time it is difficult to say.

In 1872 came an insurrection in Cavite Province, island of Luzon, which failed at once, owing to a mistaken signal, but whose results were far-reaching. A certain native Filipino

* Mr. Foreman's dates, as given in his "Philippine Island," page 111 *et seq.*

priest, Dr. Jose Búrgos, was accused of being one of the prime movers of this rebellion, and was executed on the Luneta, in Manila, with other real or supposed leaders.

Dr. Búrgos had been much beloved by many young men, who had been taught by him, and his execution was bitterly resented. A few years after his death some of these young men and their friends banded together under the name of "La Liga Filipina." The ostensible object of the league was reform under the Spanish government, but in reality, it is said, the members of the league cherished hopes of ultimate independence for the Philippines. The league was small, its members being young men of wealth and education. The most illustrious member was its originator, Dr. José Rizal y Mercado.

4. Jose Rizal.

A. Early Years.*

"Jose Rizal was born in 1861 in the small town of Calamba on the south coast of the lovely lake of La Laguna, in Luzon. His parents were homely but well-to-do rice-growers of unmixed Tagal breed, and their greatest desire was to see Jose a comfortably settled priest. He received his first education in his birthplace under the tutorship of the Tagal priest, P. Leontio, whose remarkable talents and wealth of knowledge abashed many a European traveller. On Leontio's advice, Jose was sent to Manila to the Ateneo Municipal, a school managed by the Jesuits on broader lines than those under the direction of the friars. It was here that Jose assumed the name of Rizal. The family name was really Mercado, but Jose's elder brother, Don Parciano, who was studying under that name in Manila, and who had been expelled from the University for having lived with the priest Jose Búrgos, executed as one of the suspected revolutionists

* *Review of Reviews* for April, 1899, page 471, summary of an article in the *Nordisk Tidskrift*, published by P. A. Norstedt & Sons, at Stockholm.

of Cavite, and who was also in bad odor on account of his liberal views, had advised his young brother to take the name of Rizal, that he might not be persecuted for his name's sake, and hindered in his studies.

"José was himself destined to experience early enough the bitterness of being of Tagal blood, and at school, where he was always at the head of his class, he brought upon himself the hatred of the Spaniards by reciting, on the occasion of a prize distribution, an ode composed by himself in which he alluded to his 'fatherland.' An 'Indio' is not allowed this expression. He may not say 'patrio' only 'pais' (country). Only the Spaniards have a fatherland. In many other ways he was taught the difference between the colored children and the white, the former being looked upon as a lower race, whose faults and weaknesses were always pointed out, while their efforts and their progress never received the acknowledgement and praise accorded to the white. The prejudice awakened in his heart against the Spaniards faded nevertheless, as he grew older, and he was wont to say: 'When I read or hear the contemptuous European judgments of my people, I remember my own youthful ideas and the anger that might flame up in me is quenched. Smiling, I can repeat the French, "*Tout comprendre, c'est tout pardonner.*"'

"Having taken the degree at Manila, Rizal betook himself to France and Germany where he knew that medical science must have reached a higher excellence. He studied at Paris, Heidelberg, and Leipsic. Simultaneously his interest in social and political problems was strengthened and developed; and noting how little Europe really knew of the Philippines, he resolved to portray his birthland in a novel, which was published in Berlin, in 1887, under the sufficiently significant title, 'Noli me Tangere' [Touch me not]. This book along with other 'impías y pestilenciales novelas,' such as the works of Dumas (father and son), Balzac, Victor Hugo, George Sand, Aygnals de Izco, Walter Scott (!), and Paul de Koch, not to mention Zola and Daudet, was forbidden by the church. In 1891 the sequel, 'Il Filibusterismo,' was published at Ghent."

Rizal's novel, "Noli me Tangere," has been put into English under the title of "An Eagle Flight" (published by McClure, Philips & Co.). This novel has been described as "A poet's story of his people's loves, faults, aspirations, and wrongs." Mr. William Dean Howells comments upon it as follows:—

"It was written by that beautiful soul, Jose Rizal, whom the Spanish despatched to his last account in pure despair of finding any charge against him, a few years before we bought a controlling interest in their crimes against his country. It would have been interesting to know what we would have done with such a political prisoner, if they had handed him over to us, and whether, perplexed by the problem of a man who could be accused of nothing, but whose whole generous life accused the alien oppression, we should simply have shot him, as the Spaniards did. But he is gone, and his book remains, and though we might have a copy of it publicly burnt, that would probably not put an end to it. In fact, that might inspire the advertiser to take hold of it, with the hope of getting it forbidden in the mails. I should like to suggest some such measure to him, though I am afraid he might be disappointed when he came to look at the book and found it merely an exquisite work of art, with no imaginable leze-America in it.

"I don't know whether it ought to be astonishing or not that a little saffron man, somewhere in that unhappy archipelago, should have been born with a gift so far beyond that of any or all the authors of our roaring literary successes; but those things are strangely ordered by Providence, and no one who reads this pathetic novel can deny its immeasurable superiority. The author learned his trade apparently from the modern Spanish novelists, who are very admirable teachers of simplicity and directness, with a Latin grace of their own. But he has gone beyond them in a certain sparing touch, with which he presents situation and character by mere statement of fact, without explanation or comment. He has to tell the story of a young Filipino (much like him-

self), well born, nurtured in luxury, and sent out to Spain to be educated, who returns to the Philippines to find his father dead and his memory dishonored by the monks whom the son supposed his friends. The son inherits their enmity; they break off his marriage with the girl to whom he has been betrothed from childhood, involve him in a pretended conspiracy, and compass his ruin and death. A multitude of figures, men, women and children, peasants, townsfolk, cleric and laic, of all the mixtures of race, from the pure Spanish to the pure Filipino, pour through a succession of scenes without confusion or huddling. The many different types and characters are rendered with unerring delicacy and distinctness, and the effect of all those strange conditions is given so fully by the spare means that while you read you are yourself of them, and feel their hopeless weight and immeasurable pathos, with something of the sad patience which pervades all. There are touches of comedy throughout: Rizal is a humorist as well as a poet; he has a tragedy in hand, but life has taught him that not all, or even most, spectators of tragedy are of serious make or behavior. His story has the reliefs without which a world where death is would not be habitable; but even in the extreme of apparent caricature you feel the self-control of the artistic spirit which will not wreak itself either in tears or laughter. It is a great novel, of which the most poignant effect is in a sense of its unimpeachable veracity."

Rizal's own preface has been translated into English as follows:—

"TO MY COUNTRY.

"The records of human suffering make known to us the existence of ailments of such nature that the slightest touch irritates and causes tormenting pains. Whenever, in the midst of modern civilizations, I have tried to call up your dear image, O my country! either for the comradeship of the remembrance or to compare thy life with that about me, I have seen thy fair face disfigured and distorted by a hideous social cancer.

"Eager for thy health, which is our happiness, and seeking the best remedy for thy pain, I am about to do with thee what the ancients did with their sick: they exposed them on the steps of their temples, that every one who came to adore the divinity within might offer a remedy.

"So I shall strive to describe faithfully thy state without extenuation; to lift a corner of the covering that hides thy sore; sacrificing everything to truth, even the love of thy glory, while loving, as thy son, even thy frailties and sins.

"JOSE RIZAL."

"Rizal was not only a clever political author, and a tuneful and touching poet, but also a sculptor of considerable ability and originality, whose portrait bust of the Filipino-Creole, Dr. T. H. Pardo, was exhibited in the *Salon*. Here Stolpe's article is accompanied by two pictures of terra-cotta statues by Rizal, which were given to his friend Blumentritt. The one is called, 'The Victory of Life over Death,' and shows science standing on a skull, with a flaming torch upheld in both hands. In 1887 Rizal returned to Hong Kong where he organized the famous Liga Filipina (Philippine League), which was the basis of the Revolutionary Society of the Sons of the Nation.

"After several years of absence and travel during which he was incessantly agitating he returned to Manila in May, 1892."*

B. Persecution by the Friars.

As soon as he returned to Manila, Rizal was arrested. The Custom House officers claimed that they found seditious proclamations in his baggage. With regard to this accusation, Mr. Foreman says †: —

"It is contrary to all common sense to conceive that a sane

* Continuation of *Review of Reviews* article.

† "The Philippine Islands," by John Foreman, F. R. G. S., page 532.

man, who had entertained some doubts as to his personal liberty, would bring with him, into a public department of scrutiny, documentary evidence of his own culpability. He was arraigned before the supreme authority, in whose presence he defended himself right nobly. The clerical party wanted his blood. Governor-General Duspujols would not yield. Rizal was guilty or innocent, and should have been fully acquitted or condemned, but to meet the matter half way, he was banished to Dapitan, a town on the north shore of Mindanao Island. I saw his bungalow at the extremity of a pretty, little horse-shoe bay. There he remained four years in bondage. His bright intelligence, his sociability, and his scientific attainments, had won him the respect and admiration of both the civil and religious authorities. He had such a well-justified good repute as an oculist that many travelled down the seas to seek the benefits of his talents. The Cuban insurrection being in full operation, he sought the opportunity of proving to Spain that his anti-clerical views had in no way undermined his loyalty. He always gratefully acknowledged the advantages of a civilized dominion. He was mentally weighed down with ennui from inactivity, and he solicited, through the local governor, permission to go to Cuba as an army doctor in the Spanish service. The favor was granted on the 28th of July, 1896, and on his way to Manila he passed through Cebu where crowds of natives and half castes went on board to congratulate him. Unfortunately, his arrival in Manila coincided with the outbreak of the rebellion. He had become the idol of the people in his exile; his ideas were then the reflection of all Philippine aims and ambitions; the very name of Rizal raised their hopes to the highest pitch. Most fantastic reports were circulated concerning him. Deeds in Europe, almost amounting to miracles, were attributed to his genius, and became current talk among the natives when they spoke *sotto voce* of Rizal's power and influence. He was looked up to as the future regenerator of his race, capable of moving armies and navies for the cause of liberty. Their very reverence was

his condemnation in the eyes of the priests. His presence in Manila was regarded as such a danger that he was at once put on board the Spanish cruiser *Castilla* lying in the bay.

“Not a few of us who saw the vessel leave, wished him ‘God speed’. But the clerical party were eager for his extermination. He was a thorn in the side of the monastic sway; he had committed no crime but he was the friars’ arch-enemy and *bête-noir*. The lay authorities always had to yield to the monks, and history herein repeated itself. Dr. Rizal was cabled for to answer certain accusations, so on his landing in the Peninsula, he was incarcerated in the celebrated fortress of Montjuich (the scene of so many horrors), pending his re-shipment by the return steamer. He reached Manila as a state-prisoner in the *Colon*, isolated from all but his jailors. It was materially impossible for him to have taken any part in the rebellion, whatever his sympathies may have been. Yet, once more, the wheel of fortune turned against him. Curiously enough the parish priest of Morong was murdered at the altar whilst celebrating mass on Christmas Day, 1896. The importunity of the friars could be no longer resisted; this new calamity seemed to strengthen their cause. The next day Rizal was brought to trial for *sedition* and *rebellion*, before a court marshal, composed of eight captains under the presidency of a lieutenant-colonel. No reliable testimony could be brought against him. How could it be when, for years, he had been a State-prisoner in forced seclusion? He defended himself with logical argument, but, what mattered? He was condemned beforehand to ignominious death as a traitor, and the decree of execution was one of Polavieja’s foulest acts. During the few days which elapsed between sentence and death, he refused to see any priests but a Jesuit. In his last moments his demeanor was in accordance with his off-quoted saying ‘What is death to me? I have sown the seed, others are left to reap.’ In his condemned cell, he composed a poem of fourteen verses (‘My Last Thought’), and hid the paper in a stew-pan. It

was found by his wife and published. [Mr. Foreman here gives the Spanish of two stanzas of the poem.]

"The woman who had long responded to his love was only too proud to bear his illustrious name, and in the sombre rays which fell from his prison grating the vows of matrimony were given and sanctified with the sad certainty of widowhood on the morrow. Fortified by purity of conscience and the rectitude of his principles, he felt no felon's remorse, but walked with equanimity to the place of execution. About 2,000 regular and volunteer troops formed the square where he knelt, facing the seashore. After an officer had shouted the formula, 'In the name of the King! Whosoever shall raise his voice to crave clemency for the condemned, shall suffer death,' four bullets, fired from behind, did their fatal work. This execution took place at 6 A. M. on the 30th of December, 1896. An immense crowd witnessed in silent awe this sacrifice to priesthood. The friars, too, were present en masse, many of them smoking big cigars, jubilant over the extinction of that bright intellectual light which, alas! can never be rekindled."

Dr. Ferdinand Blumentritt, who was well acquainted with Rizal, says of him *: —

"Not only is Rizal the most prominent man of his own people, but the greatest man the Malayan race has produced. His memory will never perish in his fatherland, and future generations of Spaniards will yet learn to utter his name with respect and reverence."

John McCutcheon, the well-known correspondent in the Philippines, tells us †: —

"The anniversary of Rizal's execution, December 30, is now observed as a national holiday among Filipinos. Out in the churches of the provinces they strike the bell an extra stroke at six o'clock in the evening.

"'That's to the memory of Rizal,' they say."

* Biography of José Rizal, by Ferdinand Blumentritt, page 15.

† Stories of Filipino Warfare by John T. McCutcheon, page 31.

5. Katipunan Society.

Beside the Liga Filipina, which represented the higher classes, a society was organized soon after the 1872 insurrection among the lower classes. This organization was called the Katipunan, which means simply "the league." The Katipunan was much larger than the Liga Filipina and more radical in its aims. Its members, believing that nothing could be gained by the peaceful measures advocated by the Liga Filipina, urged force and bloodshed, as the only remedy.

Mr. Foreman says * : —

"The leaguers, on being sworn in, accepted the 'blood compact,' taking the blood from an incision on the leg or arm with which to inscribe the roll of fraternity. The cicatrice served also as a mark of mutual recognition, so that the object and plans of the league should never be discussed with others. The drama was to have been opened with a general slaughter of Spaniards on the night of the 20th of August [1896], but, just in the nick of time, a woman sought confession of Father Mariano Gil (formerly parish priest of Bigaá, Bulacan), then the parish priest of Tonda — a suburb of Manila — and opened the way for a leaguer, whose heart had failed him, to disclose the plot on condition of receiving full pardon. With this promise, he made a clean breast of everything, and without an hour's delay the Civil Guard was on the track of the alleged prime movers. Three hundred supposed disaffected persons were seized in Manila and in the provinces of Pampanga and Bulacan within a few hours, and large numbers being brought in daily, the prisons were soon crowded to excess. The bloodthirsty Archbishop Bernadino Nozaleda advocated extermination by fire and sword and wholesale execution."

* The Philippine Islands, by John Foreman, F. R. G. S., page 512.

6. Emilio Aguinaldo and the Rebellion of 1896.

Among those on whom suspicion fell was Emilio Aguinaldo, at that time schoolmaster in a small town in Cavite Province. The story goes that Aguinaldo, hearing that he was in danger of arrest, summoned a few of his friends and went up into a mountain on the night of August 20, 1896. There he sent up a rocket, which was the accepted signal for the Katipunans to rise in revolt. The signal was replied to from all the neighboring hills, and the Revolution of 1896 was precipitated.

Whatever the actual truth may be as to the beginning of the insurrection, it is certain that from the first Aguinaldo was recognized as its leader. Other officers reported to him by common consent, and he was recognized by Spain as the chief factor in the case.

At this time the power of Spain was crippled by the war in Cuba. According to Mr. Foreman,* the total force of Spain in the Philippines was 10,000 men, while the insurrectionary force was estimated at 35,000. In the spring of 1897 General Fernando Primo de Rivera arrived in Manila. Mr. Foreman says †:—

“He knew the country and the people he was called upon to pacify, having been governor-general there from April, 1880, to March, 1883. A few days after his arrival, he issued a proclamation offering an amnesty to all who would lay down their arms within a prescribed period. Many responded to this appeal, for the crushing defeat of the rebels in Cavite Province, accompanied by the wanton cruelties of the soldiery during the last captain-generalcy, had dampened the ardor of thousands of would-be insurgents. The rebellion was then confined to the north of Manila, but, since Aguinaldo had evacuated Cavite and joined forces with Llaneras, the move-

* “The Philippine Islands,” by John Foreman, F. R. G. S., page 524.

† Ibid, page 538.

ment was carried far beyond the provinces of Bulacan and Pampanga. Armed mobs had risen in Pangasinan, Zambales, Ylocos, Nueva Ecija and Tarlac. Many villages were entirely reduced to ashes by them; crops of young rice too unripe to be useful to anybody were wantonly destroyed. Pillage and devastation were resorted to everywhere to coerce the peaceful inhabitants to join in the movement. On the other hand, the nerves of the priests were so highly strung that they suspected every native, and by persistently launching false accusations against their parishioners, they literally made rebels."

In July, 1897, the General appointed Pedro Paterno to negotiate terms with the rebels. The final result of these negotiations was the Treaty of Biac-na-Bato, signed December 24, 1897, which nominally terminated the rebellion.

7. Treaty of Biac-na-Bato.

The Treaty of Biac-na-Bato has been criticised as dishonorable to the insurgent leaders who signed it. It has been said that Aguinaldo was practically "bought off" when he agreed to it. The following, which are the only accounts of the treaty to be found in United States official documents, put a somewhat different light upon the matter.

A. General Green's Account.*

"In August, 1896, an insurrection broke out in Cavite under the leadership of Emilio Aguinaldo, and soon spread to other provinces on both sides of Manila. It continued with varying successes on both sides, and the trial and execution of numerous insurgents, until December, 1897, when the Governor-General, Primo de Rivera, entered into written agreement with Aguinaldo, the substance of the document, which is in possession of Senor Felipe Agoncillo, who accompanies me to Washington, being attached hereto, and marked A.† In brief, it required that Aguinaldo and the other insurgent leaders should leave the country, the Government agreeing to pay them eight hundred thousand dollars in silver and promising to introduce numerous reforms, including representation in the Spanish Cortez, freedom of the press, general amnesty for all insurgents, and the expulsion or secularization of the monastic orders.

"Aguinaldo and his associates went to Hong Kong and Singapore. A portion of the money, four hundred thousand dollars, was deposited in banks at Hong Kong, and a lawsuit soon arose between Aguinaldo and one of his subordinate

* Senate Document 62, 55th Cong., 3d Sess., page 421.

† Omitted in this pamphlet.

chiefs named Artacho, which is interesting on account of the very honorable position taken by Aguinaldo. Artacho sued for a division of the money among the insurgents according to rank. Aguinaldo claimed that the money was a trust fund, and was to remain on deposit until it was seen whether the Spaniards would carry out their promised reforms, and if they failed to do so, it was to be used to defray the expenses of a new insurrection. The suit was settled out of court by paying Artacho \$5,000.

"No steps have been taken to introduce the reforms, more than two thousand insurgents, who had been deported to Fernando Po and other places, are still in confinement, and Aguinaldo is now using the money to carry on the operations of the present insurrection."

B. Account of the Schurman Commission.*

"This celebrated treaty was signed December 14, 1897. At that time nearly all the Filipino forces from Cavite, Bulacan, and elsewhere, were concentrated at Biac-na-Bato. There were a great many soldiers there, but they were badly armed. They had only about eight hundred small arms consisting of rifles, shotguns, and also a few cannon of antiquated models. Very exaggerated notions of this force were current among the Spanish troops. The idea circulated that it would require one hundred thousand men to take the position. So the Governor-General, Primo de Rivera, concluded that it would be better to resort to the use of money. It was agreed by Governor-General Primo de Rivera that certain concessions should be made by the Spaniards, among which were representations in the Cortez of Spain, the sending away of the friars — which was the principal question — the right of association, and a free press.

"Primo de Rivera stated that he had authority from Madrid to give two million dollars, Mexican, if necessary, in

* Report of the Philippine Commission, Vol. I., page 170.

order to bring about a cessation of hostilities ; the amount agreed upon, however, as acceptable to the Filipinos, was one million two hundred thousand dollars. This money was to be paid when Aguinaldo and his cabinet and his leading officers arrived in Hong Kong. No definite time was fixed during which these men were to remain away from the Philippines, and if the promises made by Spain were not fulfilled they had the right to return.

"It appears that Paterno, who served as mediator, only offered Aguinaldo four hundred thousand dollars. Two hundred thousand * dollars was paid to Aguinaldo when he arrived in Hong Kong. The balance of the money was to be paid when the Filipinos had delivered up their arms. The whole arrangement was not acceptable to the people. They were angry because a matter of business had been made of the revolution, and they had no confidence in the Spaniards.

"As a matter of fact these promises were never carried out. The civil guard began to whip and to shoot and abuse the people as before ; and it is stated that in the province of Manila more than two hundred men were executed."

C. Consul Wildman's Account.†

"There has been a systematic attempt to blacken the name of Aguinaldo and his cabinet, on account of the questionable terms of their surrender to Spanish forces a year ago this month. It has been said that they sold their country for gold, but this has been conclusively disproved, not only by their own statements but by the speech of the late Governor-General Rivera in the Spanish Senate, June 11th, 1898. He said that Aguinaldo undertook to submit if the Spanish Government would give a certain sum to the widows and orphans

* According to other authorities, \$400,000.

† Senate Document 62, 55th Cong., 3d Sess., page 337. Mr. Wildman was U. S. Consul at Hong Kong.

of the insurgents. He then admits that only a tenth part of this sum was ever given to Aguinaldo, and that the other promises made he did not find it expedient to keep.

"I was in Hong Kong September, 1897, when Aguinaldo and his leaders arrived under contract with the Spanish Government. They waited until the first of November for the payment of the promised money and the fulfilment of the promised reforms. Only \$400,000 Mexican was ever placed to their credit in the banks."

D. Consul Williams's Statement.*

"To-day I have executed a power of attorney whereby General Aguinaldo releases to his attorneys in fact \$400,000, now in bank in Hong Kong, so that money therefrom can pay for 3,000 stand of arm bought there and expected here to-morrow."

E. Mr. Foreman's Account.†

The following is Mr. Foreman's account of the treaty before the Peace Commission at Paris. As will be seen, Mr. Foreman draws an analogy between the broken promises of Spain to the Cubans and to the Filipinos.

"They [the Spaniards] said, 'The Cubans have laid down their arms, and everything is quiet; why should we do anything more; we have accomplished what we wanted.' He [Martinez Campos] said, 'I have given my word of honor; my personal honor is affected.' But they said, 'Oh, you have fallen out of power, and you will never come in again. It is a very good trick. You have got each one to lay down his arms and go to his house, and now let the reforms go; never

* Senate Document 62, 55th Cong., 3d Sess., page 328. Mr. Williams was U. S. Consul at Manila.

† Ibid., page 462.

mind the engagement.' They had done the same with the treaty or agreement of Biac-na-Bato made with Emilio Aguinaldo, the rebel general. They paid, of course, the first instalment, which had to be paid simultaneously with the exile of Aguinaldo and the thirty-two rebel leaders, and which was deposited in the Shanghai bank, but they paid no more. One of the conditions was that the families and others connected with the rebellion should not be molested in any form or sense whatever ; but immediately that Aguinaldo left for Hong Kong, the priests started to persecute those left behind, and the result was that another chief turned up, — I knew his father well, — Alejandrino. He had fled, but returned, and is one of the leaders now."

F. Mr. Sonnichsen's Account.*

Mr. Albert Sonnichsen, a young American who was for some months a captive among the Filipinos, gives an account of the treaty, which we do not give in full, as it agrees with the above accounts. He adds one important point, however, which we quote as being of particular interest, since Mr. Sonnichsen has probably talked with more Filipinos than any other American who has written on the subject.

"The 400,000 pesetas already received remained in a Hong Kong bank, and was afterward used to purchase arms and ammunition, but never have I heard any Filipino accuse Aguinaldo of misappropriating one cent of the money."

* "Ten Months a Captive among the Filipinos," by Albert Sonnichsen, page 166.

8. First Hints of the Future.

Although the Treaty of Biac-na-Bato nominally ended the Rebellion of 1896, there are indications that the insurrection did not entirely die out upon the signing of the treaty.* However this may be, it certainly was believed at the time that Spain's power in the islands was severely threatened.

On the 26th of February, 1898 (11 days after the explosion of the Maine, in Havana harbor) the Assistant Secretary of the Navy cabled Admiral then Commodore Dewey to proceed at once to Hong Kong to investigate affairs in the Philippines.

March 31st, 1898, Commodore Dewey replied to the Secretary of the Navy giving a detailed list of the defenses of Manila, and concluding † :—

“About 15,000 soldiers of all arms in all the islands, of which the majority are in the vicinity of Manila. The islands are now in a state of insurrection, and my informants state that even Spanish soldiers, which constitute only a small part of the whole, are disaffected. Both ships and ports are in need of ammunition.

“I believe I am not over-confident in stating that with the squadron now at my command, the vessels could be taken, and the defenses of Manila reduced in one day.

“There is every reason to believe that with Manila taken, or even blockaded, the rest of the islands would fall either to the insurgents or ourselves, as they are only held now through

* See Mr. Foreman's statement, page 34 above. Also Consul Williams's letter of February 22, 1898, to Assistant Secretary Cridler, in which he says:

“Peace was proclaimed, and since my coming festivities therefor were held ; but there is no peace, and has been none for about two years.” (Senate Document 62, page 319.)

Again on March 19, he writes, “Rebellion never more threatening to Spain.” (Senate Document 62, page 321.)

† Senate Document 73, 56th Cong., 1st Sess., page 1,

the support of the navy and are dependent upon Manila for supplies.

"Information has just reached me that there are 5,000 armed rebels in camp near Manila, who are ready to assist us."

This letter was the first indication that the Spanish War would involve the question of American or insurgent rule in the Philippines.



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Persons joining this Society as members are expected :

1. To inform themselves, as fully and as accurately as possible, as to the true state of affairs in the Philippine Islands.

2. To circulate accurate information, by informal conversation, by inducing others to study the facts collected, and by sending to the Secretary the names of people who may be thought to be interested.

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